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SECRET HISTORY OF CHRIST.

Home-Talk by J. H. N., W. C. Oct. 18, 1866.

I WANT to know more about Christ than the Bible tells me. We have there four narratives of him that we can sit down and read in half a day. These narratives do not give perhaps a thousandth part of the mighty works and deeds of the very short time they cover, which is only two or three years. John, at the close of his Gospel, says he supposes if the things which Christ did were all recorded, the world itself could not contain the books. I want to know the things which were *not* recorded. In the first place, I want to know what Jesus Christ felt and thought and said and did, during those thirty years of which we have no record, before his manifestation; and in the second place, I want to know what he thought and felt and said and did during that time which is covered by the Gospels; and in the third place, I want to know all that he was engaged in between the time of his resurrection and ascension. We get glimpses of him during those forty days, but they are momentary and far apart. He was thinking, feeling, talking and acting all that time, and I want to know what he was about. I want to know what he was engaged in all through the times of the Primitive Church when he only appeared in vision, as he did to Stephen, to Paul on the plains of Damascus, and to John on the island of Patmos. It is very evident that he was just as busy all that time as when he was visible, and what he was about was just as interesting. We have no reason to doubt that his words and deeds were growing in interest through all that time until the Second Coming.

That is not the end of it. I want to know what he has been about from that time to this. I want an insight into his daily life in the heavens, what are his faith and purpose and policy and works, in spirit and deed. I want to know all that is issuing from him in his operations in the heavens and in this world. The Bible gives me but a very small idea of that. It is but a mere dust in the balance. There can not be a doubt but that those things which are unrecorded, if we could see and understand them, would be just as interesting as anything which is recorded.

When I say I want to know all these things,

I do not believe I am yearning after something that is inaccessible. I believe they are open to us. Christ is yearning to manifest them to us. It is a simple matter of fellowship between him and all his disciples, in all ages, that they should have liberty to know his whole life. That is my study, and shall be forever. Christ is no distant being to me. He is not one who is dead and in the mystery of eternity, and only to be got at through the Bible—related to me only by books, traditions and history. He is my dearest friend. He has come into my heart, and if he is not ashamed to dwell there and live with me, I certainly will not be ashamed to own that I mean to live with him and study him forever.

Persons try to write the life of Christ; but something more is requisite than to study the four Evangelists. The Gospels do not give anything like an idea of it. I suppose if we could get access to the archives of the New Jerusalem, we should find the journal of a great Association, formed by Christ, and conducted step by step with all the exercise of wisdom and power that he manifested while visible. His works in this world, as well as those of the apostles, all through the time previous to the Second Coming, were only preliminary to his great career in the heavens.

The conversation I had in the Central Park with Mr. K. [a Baptist] gave me a singular impression. I suppose he is a good representative of a large part of the churches; but he had not the least idea of Christ and the apostles and the church in heaven, as real present existing facts. Evidently he regarded that whole company as a thing of the past, a stratum of human life which was deposited in its place 1800 years ago, and there remains like a trilobite fossil of the geologic ages, historically interesting, but not important to us in any other way. Practically that is the view of what is called the Christian church in regard to the Primitive church. It is to them a fossil deposit, a great petrified mass of past humanity, to be studied simply as a geological reminiscence.

Mr. K. kept insisting upon it that after believing in Christ we must join some church, so as to put ourselves in relation with Christ's body and the mass of his disciples. I told him I believed in that principle. I accepted the doctrine that we needed not only to join Christ, but Christ's disciples, and put ourselves in spiritual relation with the society of which he is the center; and I told him I was most anxious to put myself into that original church that he gathered, headed by the apostles, and

consisting of their followers. I considered that church as still alive, and I was most anxious to join them. He evaded what I said and turned it off; nor would he receive or understand a word of it.

I told him that to me, the New Jerusalem is just as much a real city as is Rome. The Roman Catholic is not a visible church; i.e., the believers in Popery here do not see Rome. They do not see the Pope and Cardinals and Propaganda. They have a *belief* in them, but they do not see them, because they are far off across the ocean. I believe in the New Jerusalem in the same way. I do not see it with my outward eyes. I have not yet paid my passage, as you may say, and taken ship for the Holy City, but I believe it exists, and that Christ and his apostles and prophets, and the great Propaganda, are there; and it is of comparatively small account what party of his professed disciples I get into relation with here.

SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

Evening Conversation at W. C.

N.—As a man will labor most efficiently when he has a distinct purpose and object in view, so, to foresee his whole career would be a great help to him in working it out heartily and artistically. How many men work by such a programme I do not know; probably not very many; but it is evident to me that that is the highest kind of life. Christ had his work laid out before him; he had a *job* to do. He steadily kept his way without turning to the right hand or to the left, to finish the work given him to do. Paul had a distinct career before him. So had Timothy. Paul said to Timothy that "prophecies had gone before on him, that by them he might war a good warfare." This principle of working with a programme or by prophecy, was carried out in the Primitive Church, at least in these three cases. I had to confess the other day in talking with B., that I am working by prophecy. I am at work on the programme laid out for me in 1831. I had a clear view at that time of what I am now doing—not in its details, but in its general scope.

I was thinking this evening that the same philosophy would apply to a Community. The Oneida Community is a unit. It is an individual. It is not to be conceived of as a dead abstract thing, properly called an institution, which is an appendage or an attachment to human beings; it is a being itself—a unitary life. It is not necessary that it should grow any larger or have any more branches. Even if it is its fate to be dissolved by and by, that is no

more than takes place in all individuals when they die; and it is all the same so far as this philosophy of a purpose is concerned. Why would it not be a good thing for the Community to bethink itself of its purpose, and get a clear idea of what it was made for, so that every individual in it may work for that end? Then the advantages of working by a programme, which are very great, would not be the privilege of certain particular persons and high functionaries in the church, but would be extended to all. Every person if he can find out what the programme of the Community is, has also a programme for himself. I should like to have others say what they think the real end of the Community is. What was it made for, and what is God seeking to accomplish by it?

S.—I have thought much on this question. Our prosperity seems to be predetermined and irrepressible. I believe the end of it all is to be victory over death.

G.—The fact that the Community does not increase much in numbers has led me to think some on this point, as to what its mission is. I think its mission is to hold up an example of a high organization, and thereby to start criticism, and establish a standard whereby society will criticise itself. Society can not help doing thus, after it has had time to see the working of true Communism. No matter whether it is on a large scale or a small one. A pocket-rule is just as good to measure with as a log two feet through, and in some respects better.

J.—I think the end of Communism will be to introduce the spirit, manners and fashions of the Primitive Church into this world. Certainly there is no embodiment of that church elsewhere.

N.—The objects that we may contemplate in this inquiry may be divided into two classes. One may be the interior, more spiritual objects, the other may refer to the external sphere. For instance, with Paul, the great interior object of his life was to set an example of Christianity; then he had an external mission, which was to preach the gospel to the Gentiles, and break down the partition between the Jews and Gentiles. He had that mission all laid out before him when he was baptized by Ananias, though it was more distinctly revealed afterward. Christ's mission in the external sphere was to the "lost sheep of the house of Israel." His great predetermined exploit was to die publicly. His death was to be the death-blow to Satan's kingdom, and he set his face steadily toward that. That was the accomplishment of his programme in the sphere of outward execution.

I would suggest in regard to the Community that its mission in that sphere probably terminates in the achievement of a *daily press*. That in my mind is the exploit we are bound to fulfill as a Community. All our business development and money-making at Oneida, and all our schemes of education here, are converging to that point. That is our destiny, and if we get that clearly in our minds we shall be working for an object. I do not care whether the Community grows any more or not; I only want men of business, who will help us through to that end. We had better confine ourselves to that job, and to the numbers that are necessary to accomplish it. Of course we must have every thing on the most liberal scale for its

accomplishment. We must have an immense amount of money and an immense amount of education; so that this job will stimulate us to all good action. God will not help us to establish a free daily press, if we are not prepared by a spirit of righteousness to do good with it. Its object will be to put through Christ's election as king of the world. I want the men and means to do that, and I do not care about anything more. We first want a gospel to publish, and in order to have that we must be a saved people. Then we want organs of publication; and the external business we have on hand is, to provide an organ by which the gospel can be preached. That is as distinct an object before us as Paul had before him. The whole Community may adopt that programme and consider themselves at work by prophecy, and so war a good warfare.

June 18, 1865.

SMITH'S STORY.

VII.

WHILE attending school at the University a revival of religion broke out in the Methodist church, and finally spread to the Protestant churches in the city. The spirit of God was poured out in a wonderful manner, and multitudes were heard inquiring what they must do to be saved. Up to the breaking out of this religious interest I had but helped to confirm the hard stories which are told about ministers' sons, and deacons' daughters. I looked upon religion as a terrible yoke of bondage; and I looked upon God as a very religious being, having nothing to do with chopping wood or playing ball, or any other exercise or pastime of the outer man. I was early taught to repeat a prayer every night on going to bed; but I felt that it would do just as well if I should follow the example of the man who, finding it quite unpleasant to kneel in a cold room and repeat a long prayer, adopted the plan of writing out a good prayer which he pasted on the inside of his foot-board, then quickly undressing himself he would jump into bed, point with his finger to the written petition, and exclaim, "Oh Lord! them's my sentiments!" and go to sleep.

I was obliged to attend Sabbath-school and preaching every Sunday. In the morning, just before breakfast, a chapter from the Bible would be read; each member (who could read) reading two verses in turn; after which we would all kneel, and father would make a prayer. And when we were all seated around the table, at each meal of the day a short prayer or blessing would be said. When father was absent, mother always took this duty upon herself; and no matter if irreligious strangers were there, she never shrank from what she deemed to be her duty, although I know that many times it must have been a great cross to her. On Sundays I was never allowed to read anything but religious books.

Thus I was early baptized into a spirit of legality which to my free and independent spirit was irksome in the extreme, and caused me to become a great liar, and hater of so-called religion. I remember that novel-reading was strictly prohibited. To gratify my love of stories I would borrow novels of my city playmates and secretly carry them stowed away in my boot tops, to my room, where I would hide them and read them at my leisure. I thought of religion as something ill adapted to boys; but expected to attend to it in more advanced years. I did not understand it as a growth, but as a sudden change, which gave all who experienced it a first-class ticket into heaven. This belief was confirmed by the fact that the best Christians I had ever seen or heard of, confessed that they were not by any means saved from sin, and did not expect to be till after death; when by some sudden and mysterious process all their passions were to be changed and holiness written on every brow. This, together with a doctrine arising from a false construction of the parable of the laborers, where the one who comes in

at the eleventh hour receives as much as one who came in at the first hour, led me to procrastinate, and attempt to make the most of the glittering present. Oh that all the young people of the present day could be brought up to look upon God in his real character of Father instead of Priest; to know that religion is more adapted to the young than the old, and that all must become like little children before they can enter the kingdom of heaven!

When the revival which I have mentioned commenced, I would occasionally attend the meetings for the purpose of seeing the fun, as we boys called it. But the Spirit of God knocked at my heart as it had never done before; and I determined to repent and live a better life. Still there was a great pressure upon me. I saw my sins as I never saw them before, and I questioned whether God would forgive me. At length one evening I went forward with many others for prayers, as I had done several previous evenings. There was a great deal of excitement going on around me, but I was as much alone with my thoughts as though I had been fifty miles away in the woods; and while thinking the matter over I deliberately came to the conclusion that I would give myself to Christ with no reservation; and I promised to serve him faithfully so long as I had a being. I resolved to do this cheerfully, whether I was saved or lost. I felt that I owed my services to God, and he should have them; and if he saw fit to save me he could, and if he did not, why I could not grumble. So soon as I came to this conclusion, I calmly rose to my feet and returned to my place in the congregation, feeling entirely relieved from my former pressure, and my heart was soft and humble. I loved every body, and Communism would then have been an easy thing.

The awakening continued, and I worked with much zeal among my companions, to persuade them to seek the salvation of their souls. We instituted daily prayer meetings in one of the basement rooms of the University. These meetings were carried on entirely by the students, and many happy seasons we had. Our hearts were knit together. Selfishness, for the time being, was abolished, and we were one. I remember I wished at that time that we could always remain in that happy united frame of mind. I attended meetings for twenty-eight consecutive nights, returning home each night at a late hour. But this course began to tell on my health, and my parents said I must stop going so often. They said we could not devote all our time to religion; business must be attended to; education sought; and bread and butter earned to eat, and clothes to wear; and provision made for old age. Oh, what a damper this was! But it was a fact, the way society was situated; and so after a certain time the meetings were forced to close on account of the bread-and-butter question. As the frequency of our meetings abated, so did our love and zeal. I longed for the time and place of which we sang—"Where congregations ne'er break up, and Sabbaths never end." Still I had no idea of reaching such a place in this life. But, thank God, I have, and my first love and zeal have returned. I have been to meeting nearly every night for eighteen months; and have not been burdened in the least with the thought of what I should eat or wherewithal I should be clothed. And this is what the world is groaning for; the marriage of revivalism and socialism. The church and family must become one in that good time coming. I pray God to hasten the day when "churches of all sorts will be quickened by the Pentecostal Spirit, and begin to grow and change, and finally by a process as natural as the transformation of the chrysalis, burst forth into Communism."

At the time I speak of, the revival spirit so broke down the barriers that union meetings were established, and the different denominations merged into one.

I had an experience during this time which settled my own mind once for all, in the belief that God hears and answers prayer. My most intimate friend in those days was a cousin, John W. Borland by name. He became enthusiastic in the good work, and together we labored for the conversion of our friends. Among others, we became interested in the

welfare of a young lady by the name of Franc Bent. One night we all three attended meeting at the Baptist church. Miss Bent was deeply affected during meeting; and afterward, as we walked with her toward her home, we urged her to surrender herself to Christ that night. On leaving her John and I told her we would go home and pray for her. John was then living on the twelve-acre lot which we previously owned, and I was going to spend the night with him. When we got to the barn we went in, and falling upon our knees we began earnestly wrestling with God for Miss Bent. We had been thus engaged but a short time when instantly each of us felt that our prayers were heard. All desire for further petitioning left us, and we went to bed with peaceful hearts. The next morning we went over to the city, and called upon Miss Bent. She met us with a joyous countenance, and after seating us in the parlor related that on the previous evening at the hour we were praying for her she yielded all to Christ, and received that peace of mind which always follows such a surrender. I never afterward doubted God's willingness to hear and answer prayer.

After the revival had proceeded to a certain length, a spirit of rivalry seemed to get possession of the ministers of the different denominations; and a grab-game commenced as to who should secure to his church the greatest number of converts. This state of affairs grieved the Spirit and checked the work. Of course, baptism came in for a large share of discussion. Some thought that sprinkling was sufficient to answer all demands; and all agreed that immersion did. So I decided to be on the safe side, and consequently was immersed, and received into full fellowship with the Baptist church.

Owing to the financial embarrassment of 1857 the Iowa State University was obliged to suspend operations for a year, till June 1858. In the fall one of the professors opened a select school for a limited number of pupils, and father wished me to attend and devote my time to the study of Latin and Greek. This I decided to do.

I commenced attending school about the middle of Sept. 1858. On the evening of the second day, as I was returning home I was hailed by a boy about my own age with,

"Halloa, Ed! ain't you going to bid us good bye?"

"Why yes," said I, "but where are you going?"

The family to which this boy belonged was named Jenkins. The mother was dead, and an elder sister managed the household affairs for her father, five brothers and two sisters. George, the eldest, was about twenty-two years old, and quite handy with carpenter tools. Lewis was nineteen, my own age; and both these boys had been my schoolmates. With their father's consent and assistance, they were about starting forth in the world to seek their fortune. They had secured a light, strong, new two-horse wagon, which they had nicely covered with waterproof canvas. In the wagon were some bed-quilts, kindly furnished by the sister, together with a camp-kettle, frying-pan, tin plates, knives and forks, and several other articles pertaining to camp life. In the barn they had a splendid pair of mules ready to draw the above-mentioned wagon to any part of the inhabited globe. It was Lewis who had hailed me, and in reply to my question as to where they were going, he answered,

"To seek our fortune."

I stopped to talk with them, and they began urging me to join them. They said they wanted to get a third person who had a gun, and knew how to use it, to go with them. I never could account for it; but in the course of fifteen minutes I had decided to go if father would let me. It was then almost night, and they wished to start at four o'clock the next morning. I hurried home and told father that I was determined to go with the boys if he would let me, and all I would ask of him would be ten dollars in money. Of course he advised me to remain at home and prosecute my studies; still he would not forbid me to go, and said he would give me the ten dollars. I dispatched my supper, and hastily packed my trunk with what clothing I had, which was not a great

deal, for mother had not yet made my winter suit. While I was gathering together my effects, my brother Carey harnessed a horse into the wagon. Hurriedly bidding the family good bye, I jumped in and was soon taken to Mr. Jenkins, where my trunk was stowed away in the wagon, and my gun slung upon the inside.

We arose at three o'clock the next morning, fed our team, ate breakfast, and a few minutes after four o'clock we started. It was a bright moonlight morning, and the roads were in good condition. We crossed the Iowa river, and then proceeded due south. Two miles from the city we came to a school-house where a cousin of mine was teaching. The door was not fastened, so I went in, and by the light of the moon wrote her a farewell address on the black-board. At noon we stopped upon the banks of a pretty little stream, and fed oats to our mules; then we ate a part of the provisions which we had brought from home. Toward night we found a nice spot on which to camp. The mules were staked out with long ropes, which would enable them to crop the grass which grew there in abundance. A fire was built, cooking appurtenances were brought out, and a capital supper was served up consisting of bread, butter, boiled potatoes, fried ham and eggs. We sat around our camp-fire till bedtime, laughing over the suddenness with which I had left my home and friends; and in laying plans for the future. At an early hour we got into our wagon, stowed ourselves away between bed-quilts, and slept quite well considering our novel position. The bed was a little hard, but after a few nights we got accustomed to the change, and never have I enjoyed more refreshing sleep.

This is a sample of each day's experience, except that our food changed, and the scenes surrounding our camp were new each day. We were in no hurry, as we had no fixed place to reach in any given time; and when we came to an object of interest we stopped to examine it. We spent several days at Mount Pleasant, visiting the Insane Asylum and other places of interest. We soon came into a region of country where apples were plenty, and then our favorite dish was apple-dumplings. We would mix up some flour and water, with a little salt, cream of tartar and soda, into a stiff dough; then we would roll up our apples, previously pared, in pieces of this dough, and drop them into a kettle of boiling water. When sufficiently cooked we took them out, cut them open and ate them hot with butter and molasses.

ENGLISH PERVERSIONS.

THERE is probably no one point on which Englishmen criticise Americans so universally as for the freedom with which they change the spelling, pronunciation, and meaning of the English language. I do not pretend to decide upon the merits of such criticism; but certainly the English people should be the last to administer it. One of England's favorite maxims in equity is, that "he who seeks justice, must first do justice." Applying this principle to the subject before us, she would have a long list of errors to correct before she could be justified in throwing stones at her brothers on this side of the Atlantic. What if Americans do "guess" when they mean to imply a certainty, and "calculate" when they want to think, or call a man "clever" whom they esteem good-natured, and "smart" if they think he is clever, or "stout" when they mean he is strong; they do but follow the true instincts of their English nature, which seems to be, to adopt any word they may find in any language, and press it into the public service without regard to spelling or pronunciation.

Our mother tongue is but a re-hash of several languages, served up from time to time to suit the purpose. A word is perhaps borrowed by some fashionable society from a foreign tongue, and soon becoming perverted, floats around for a time in the shape either of slang, or a piece of pedantry, until a Johnson, a Webster or some other authority puts it in a dictionary, and "presto" it becomes a part of our orthodox vocabulary. Many of the most common words in the English language are only perversions

of the Norman French; so that we may, with propriety, refer Britannia to the criticism of her neighbors across the channel.

One of the curious perversions of French words will be remembered by any one who was familiar with the rising generation of London about twelve years ago. Certain persons, members of that class of society who are ever on the alert for something new to say or wear, which may distinguish them from the common herd of humanity, upon being asked how they are (in such society it is not fashionable to be in robust health; that would be decidedly vulgar: the "heavy swell" is always suffering from ennui, and the petted beauty must be ever languishing) instead of saying they were "not quite the thing," preferred to state that they were "not quite *la chose*." The lady's maid and valet were pretty sure to get it wrong end to, and the rest of the flunkies made it no better; so that it soon became popular slang, and men would say that they were not quite "the cheese," or did not feel quite "the stilton," and on my arrival in Paris, I found that the French boys had imported the improvement, and introduced the slang into their own idioms. A similar perversion was that of the girasole (or sunflower) artichoke, which was a native of Italy and the south of France. John Bull was not long in perverting the girasole artichoke into the Jerusalem artichoke; and the celebrated French cook "Boyer" made from that vegetable his "Palestine soup."

Some of the old Hotel signs in England are striking instances of the tendency of Englishmen to depart from the rectitude of their own devices. It was usual, and to a great extent still is, for public houses and hostleries to be designated by some sign, an illustration of which is painted on a large board and exposed outside of the building. Thus the "Bell" at Edmonton, of Johnny Gilpin notoriety, originally the "Belle" of Edmonton, is represented by a large bell. "The White Heart" of old Romanist times, is transformed into "The White Hart," and is represented by the picture of a stag. "The Bull and mouth," are represented by the head of a bull with a huge mouth, although the original sign was "the Boleyn mouth," the exquisite beauty of Annie Boleyn, queen of Henry VIII, having suggested the idea of the name.

The numerous swans on the river Thames, from London to Oxford, are the property of the corporation of London, and every year they become the occasion for a great civic feast or picnic. When the young swans are old enough, according to very ancient usage the corporation of London goes upon its "swan hopping" excursions. They start up the river in their state barges, which are nothing more nor less than very handsomely fitted and elaborately carved and gilded canal-boats. These being luxuriously furnished alike by upholster and vintner, are towed up the river, sometimes by horses, sometimes propelled by long banks of gilded oars, something in the Roman style of navigation, and accompanied by a numerous retinue of watermen in smaller boats, whose duty it is to catch the cygnets, and brand their bills with two nicks by means of hot irons. This picnic lasts during several days, and many good meals are prepared and devoured at the various favorite houses along the river-banks. Thus was furnished the idea of a sign, "The swan with two nicks." But alas for the constancy of my countrymen, there may now be seen in many parts of England, elaborately painted and highly colored pictures of swans with two heads growing upon one trunk, and representing the Hotel sign of "the swan with two necks."

"The King's head" or "Queen's head," the sign for which is usually a crowned head, meant nothing more originally, than that such establishment had entertained royalty, and consequently called itself the King's or Queen's headquarters; as some merchants nowadays call themselves purveyors, &c., to her Majesty. In the neighborhood of one of the London hospitals, a colored man once kept a public house, and became so celebrated for the qualities of his fine old ale, that the medical students called it "the black boy's stomachic." This is said to have

given rise to the sign of "the black boy and stomach-ache."

THE CIRCULAR.

O. C., MONDAY, FEBRUARY 8, 1869.

AMERICAN SOCIALISMS.

NO. XVIII.

WE have as yet no complete final theory about the phenomena of Socialism, but are trying to find one. Our best way seems to be to study and report all the facts we can find; and make free, as we go along, to suggest hypotheses that occur to us, expecting as we get more facts and clearer views, and as we bring our facts and hypotheses into the daylight of public criticism, we shall gradually feel out the true theory that will satisfy all scientific minds.

In our studies of the Owen epoch the logic of events seemed to point to the conclusion that success in close association (which may be taken as a generic term for all kinds of Socialism) goes with religion, and that non-success goes with non-religion. Horace Greeley came very nearly to this conclusion, as appears by the following passages from his "Recollections," which we printed in a previous number:

* * * "That there have been—nay, are—decided successes in practical Socialism, is undeniable; but they all have that Communistic basis which seems to me irrational and calculated to prove fatal."

"I can easily account for the failure of Communism at New Harmony, and in several other experiments; I can not so easily account for its successes. Yet the fact stares us in the face that, while hundreds of banks and factories, and thousands of mercantile concerns managed by shrewd, strong men, have gone into bankruptcy and perished, Shaker Communities, established more than sixty years ago, upon a basis of little property and less worldly wisdom, are living and prosperous to-day. And their experience has been imitated by the German Communities at Economy, Pa., Zoar, Ohio, the Society of Ebenezer, &c., &c. Theory, however plausible, must respect the facts."

"Religion often makes practicable that which were else impossible, and divine love triumphs where Human Science is baffled. Thus I interpret the past successes and failures of Socialism."

"With a firm and deep religious basis, any Socialistic scheme may succeed, though vicious in organization and at war with Human Nature, as I deem Shaker Communism and the antagonist or 'Free Love' Community of Perfectionists at Oneida, N. Y. Without a basis of religious sympathy and religious aspiration, it will always be difficult, though I judge not impossible."

Certainly we have found no facts thus far that countenance Mr. Greeley's final doubt as to the soundness of the negative principle that non-success goes with non-religion. But the positive half of our above-stated conclusion, that *success goes with religion*, appears to be not supported by some of our later facts. We found Brook Farm in its inception, and Hopedale from beginning to end, to be intensely religious; and yet they failed. Some new principle of discrimination is therefore required. Evidently some other condition than mere religion is necessary to insure success. Let us then take the best example of success we can find, and see what other principle besides religion is most prominent in it.

The Shakers evidently stand first on the list of successful Communities. Religion is their first principle; what is their second? Clearly the exclusion of marriage, or in other words, the subjection of the sexual relation to the Communistic principle. Here we have our clue; let us follow it. Can any example of success be found where this second condition is not present? We need not look for precisely the Shaker treatment of the sexual relation in other examples. Our question is simply this: Has any attempt at close association ever succeeded which took marriage into it substantially as it exists in ordinary society? The only successful Communities in this country besides the Shakers, of which we have any authentic accounts, are the Rappites, the Zoarites, and the Ebenzers. Let us see how these Communities stand in relation to marriage. Of the Rappites our account says—

"In 1806 Rapp set the example of sundering the matrimonial ties, and since that time celibacy has been the distinguishing feature of the organization. Like the Shakers they condemn sexual intercourse altogether, and brand it as belonging to the works of the flesh."

The position of the Zoarites is thus reported:

"At their first organization marriage was strictly forbidden, not from any religious scruples as to its propriety, but as an indispensable matter of economy. They were too poor to rear children, and for years their little town presented the anomaly of a village without a single child to be seen or heard within its limits. Though this regulation has been for years removed as no longer necessary, their settlement still retains much of its old character in this respect."

The Ebenzers are generally reported as adhering to marriage; but we find the following account of them:

"They marry and are given in marriage; but what will be regarded as most extraordinary, they are practically Malthusians when the economy of their organization demands it. We have been told that when they contemplated emigration to this country, in view of their then condition, and what they must encounter in fixing a new home, they concluded there should be no increase of their population by births for a given number of years; and the regulation was strictly adhered to."

All these are forms of religious Communism; and in all, Communism evidently is stronger than marriage-familism. The control over the sexual relation varies in stringency. The Shakers exclude familism with religious horror; the Rappites give it no place, but their repugnance is less conspicuous; the Zoarites have no conscience against it, but exclude it from motives of economy; the Ebenzers excluded it only in the early stages of their enterprise, but long enough to show that they held it in subjection to Communism. The decreasing ratio of control corresponds to the series of dates at which these Communities commenced. The Shakers settled in this country in 1776; the Rappites in 1804; the Zoarites in 1818; and the Ebenzers in 1842. Thus there seems to be a tendency to departure from the stringent anti-familism of the Shakers, as one type of Communism after another is sent here from the Old World. Whether there is a complete correspondence of the fortunes of these several Communities to the strength of their anti-familism, is an interesting question which we are not prepared to answer. Only it is manifest that the Shakers, who discard the radix of old society with the greatest vehemence, and are most jealous for Communism as the prime unit of organization, have prospered most, and are making the longest and strongest mark on the history of Socialism. And in general it seems probable from the fact of success attending these four forms of Communism to the exclusion of all others, that there is some connection, empirical or rational, between their control of the sexual relation, and their prosperity.

The only case that we have heard of as bearing against the hypothesis of such a connection, is that of the French colony of Icarians. We have seen their example appealed to as proof that Communism may exist without religion and with marriage. Our accounts, however, of this society in its present state are very meager. The original Icarian Community, founded by Cabet at Nauvoo, not only tolerated but required marriage. The present society of Icarians, is only a fragment of that Community—about sixty persons out of three hundred and sixty-five. Whether it retained its original constitution after separating from its founder, and how far it can fairly claim to be a success, we know not. All our other facts would lead us to expect that it will either subordinate the sexual relation to the Communistic, or that it will not long keep its Communism.

Of course we shall not be understood as propounding the theory that the negative or Shaker method of disposing of marriage and the sexual relation, is the only one that can subordinate familism to Communism. The Oneida Communists claim that their control over amativeness and philoprogenitiveness, the two elements of familism, is carried a great deal farther than that of the Shakers, inasmuch as they make those passions serve Communism, instead of opposing it under suppression. They dissolve the old dual unit of society, but take the constituent ele-

ments of it all back into Communism. The only reason why we do not name the O. C. among the examples of the connection between anti-marriage and success, is, that we do not consider our Community old enough to be pronounced successful. Mere self-support, or even getting rich, is not our idea of success. We are only half-way through our experiment. When we shall have carried civilization into the bed-chamber and the nursery, so that Communism shall do all that the old family has done, and a great deal more and better, we shall call ourselves successful.

Let us go back now to the unsuccessful religious Communities—Brook Farm and Hopedale—and see how they stood in relation to marriage.

We find nothing that indicates any attempt on the part of Brook Farm to meddle with the marriage relation. In the days of its original simplicity, it seems not to have thought of such a thing. It finally became a Fourier Phalanx, and of course came into more or less sympathy with the expectations of radical social changes which Fourier encouraged. But it was always the role of the *Harbinger*, the *Tribune*, and all the organs of Fourierism, to indignantly protest their innocence of any present disloyalty to marriage. And yet we find in the *Dial* (Jan. 1844), an article about Brook Farm by Charles Lane, which shows in the following significant passage, that there was a "terrible thinking" going on, as to the possibility of a clash between old familism and the larger style of life in the Phalanx:

* * * "The great problem now is whether the existence of the marital family is compatible with that of the universal family, which the term 'Community' signifies. The maternal instinct, as hitherto educated, has declared itself so strongly in favor of the separate fire-side, that association, which appears so beautiful to the young and unattached soul, has yet accomplished little progress in the affections of that important section of the human race—the mothers. With fathers, the feeling in favor of the separate family is certainly less strong; but there is an undefinable tie, a sort of magnetic rapport, an invisible, inseparable, umbilical cord between the mother and child, which in most cases circumscribes her desires and ambition to her own immediate family. All the accepted adages and wise saws of society, all the precepts of morality, all the sanctions of theology, have for ages been employed to confirm this feeling. This is the chief corner-stone of present society; and to this maternal instinct have, till very lately, our most heartfelt appeals been made for the progress of the human race, by means of a deeper and more vital education. Pestalozzi and his most enlightened disciples are distinguished by this sentiment. And are we all at once to abandon, to deny, to destroy this supposed stronghold of virtue? Is it questioned whether the family arrangement of mankind is to be preserved? Is it discovered that the sanctuary, till now deemed the holiest on earth, is to be invaded by intermeddling skepticism, and its altars sacrilegiously destroyed by the rude hands of innovating progress? Here 'social science' must be brought to issue. The question of association and of marriage are one. If, as we have been popularly led to believe, the individual or separate family is in the true order of Providence, then the associative life is a false effort. If the associative life is true, then is the separate family a false arrangement. By the maternal feeling, it appears to be decided that the co-existence of both is incompatible, is impossible. So also say some religious sects. Social science ventures to assert their harmony. This is the grand problem now remaining to be solved, for at least the enlightening, if not for the vital elevation of humanity. That the affections can be divided or bent with equal ardor on two objects, so opposed as universal and individual love, may at least be rationally doubted. History has not yet exhibited such phenomena in an associate body, and scarcely perhaps in any individual. The monasteries and convents, which have existed in all ages, have been maintained solely by the annihilation of that peculiar affection on which the separate family is based. The Shaker families, in which the two sexes are not entirely dissociated, can yet only maintain their union by forbidding and preventing the growth of personal affection other than that of a spiritual character. And this in fact is not personal in the sense of individual, but ever a manifestation of universal affection. Spite of the speculations of hopeful bachelors and æsthetic spinsters, there is somewhat in the marriage bond which is found to counteract the universal nature of the affections, to a degree tending at least to make the considerate pause, before they assert that, by any social arrangements whatever, the two can be blended into one harmony. The general condition of married persons at this time is some evidence of the existence of such a doubt in their minds. Were they as convinced as the unmarried of the beauty

and truth of associate life, the demonstration would be now presented. But might it not be enforced that the two family ideas really neutralize each other? Is it not quite certain that the human heart cannot be set in two places; that man cannot worship at two altars? It is only the determination to do what parents consider the best for themselves and their families, which renders the o'er populous world such a wilderness of selfhood as it is. Destroy this feeling, they say, and you prohibit every motive to exertion. Much truth is there in this affirmation. For to them, no other motive remains, nor indeed to any one else, save that of the universal good, which does not permit the building up of supposed self-good, and therefore forecloses all possibility of an individual family.

"These observations, of course, equally apply to all the associative attempts, now attracting so much public attention; and perhaps most especially to such as have more of Fourier's designs than are observable at Brook Farm. The slight allusion in all the writers of the "Phalansterian" class, to the subject of marriage, is rather remarkable. They are acute and eloquent in deploring Woman's oppressed and degraded position in past and present times, but are almost silent as to the future."

So much for Brook Farm.—Hopdale was thoroughly conservative in relation to marriage. The following is an extract from its Constitution:

ARTICLE VIII. MARRIAGE.

Sec. 1. Marriage, being one of the most important and sacred of human relationships, ought to be guarded against caprice and abuse by the highest wisdom which is available. Therefore, within the membership of this Republic and the dependencies thereof, Marriage is specially commended to the care of the Preceptive and Parentive Circles. They are hereby designated as the confidential counsellors of all members and dependents who may desire their mediation in cases of matrimonial negotiation, contract or controversy; and shall be held preëminently responsible for the prudent and faithful discharge of their duties. But no person decidedly averse to their interposition shall be considered under imperative obligation to solicit or accept it. And it shall be considered the perpetual duty of the Preceptive and Parentive Circles to enlighten the public mind relative to the requisites of true matrimony, and to elevate the marriage institution within this Republic to the highest possible plane of purity and happiness.

Sec. 2. Marriage shall always be solemnized in the presence of two or more witnesses, by the distinct acknowledgment of the parties before some member of the Preceptive, or of the Parentive Circles, selected to preside on the occasion. And it shall be the imperative duty of the member so presiding, to see that every such marriage be recorded, within ten days thereafter, in the Registry of the Community to which one or both of them shall at the time belong.

Sec. 3. Divorce from the bonds of matrimony shall never be allowable within the membership of this Republic, except for adultery conclusively proved against the accused party. But separations, for other sufficient reasons may be sanctioned, with the distinct understanding that neither party shall be at liberty to marry again during the natural lifetime of the other.

On this text Mr. Ballou comments in his book to the extent of thirty pages, and occupies as many more with the severest criticisms of "Noyesism" and other forms of sexual innovation.

To show the strength of the current against any interference with marriage in the whole, Massachusetts movement of 1841-2, we may mention here that even the semi-infidel Community at Northampton was entirely orthodox on the subject of marriage. In the preamble of its constitution seven principles are set forth as its "bond of union and basis of co-operation," one of which is this:

"VI. The family relation, the relation between husband and wife, and between parents and children, has its foundation and support in the laws of Nature and the will of God, in the affections of the head and the dictates of the understanding. Other and wider relations, may be formed for the purposes of social improvement, but none that are inconsistent with this, which is sacred and permanent, the root and fountain of all human excellence and happiness."

On the whole we incline to the conclusion that the Massachusetts Socialisms that preceded Fourierism were weak, not altogether for want of religion, but because they were too conservative in regard to marriage, and thus could not digest and assimilate their material. And the more general conclusion toward which our facts and reflections point is, first, that religion, not as a mere doctrine, but as an *afflatus* having in itself a necessary tendency to make many into one, is the first essential of successful Commun-

nism; and, secondly, that the *afflatus* must be strong enough to decompose the old family unit and make Communism the home-centre.

We still say, as we said before, that we hold this, not as a fixed theory, but as a probable hypothesis, that agrees with, and reconciles, all the facts that we have yet found. We have no prejudice against attempts at Communism that exclude religion and keep marriage, except an unavoidable and rational prejudice against undertakings that seem to us unwise and sure to fail.

Certainly it is high time that Socialists should begin to learn something from past experiences; and for that purpose should chasten their confidence in flattering theories, and study facts. We have the means of studying and helping others to study the history of Socialism in this country; and we count ourselves engaged in a good work in bringing out all the facts we can find, and suggesting the practical conclusions to which they seem to lead.

The logic of true science is the logic of actual events. Socialism has been experimenting in all sorts of ways for more than forty years in this country, so that there are plenty of actual events to study. We judge that Providence has presided over the operations of the great laboratory, and has taken care that the actual events should be instructive. We expect to learn something from every experiment. We believe that the failures mean something, and that the successes mean something; and we intend to find out, if we can, what they mean. We believe that Owenism and Fourierism have not agitated this country with their hopes and their failures for nothing; and on the other hand, we believe that the Shakers, the Rappites, the Zoarites and the Ebenezers have not been sent among us for nothing. A true theory will at last emerge from all this experience.

Perhaps it is not yet time for the discovery of the final theory. We are in no hurry.

And after all doubtless the final theory will transcend all mere facts, and be a discovery of the design of God and the arrangements of His Providence. We abide in the conclusion we wrote to Dixon, viz.:

It is notable that all the Socialisms that have sprung from Revivals [i. e., have had a strong *afflatus*], have prospered. They are utterly opposed to each other; some of them must be false and bad; yet they all make the wilderness blossom around them like the rose. The scientific associations, one and all, go to wreck; but the religious Socialisms flourish as though the smiles of Providence were upon them. What is the meaning of this? We interpret it thus: However false and mutually repugnant the religious Socialisms may be in their details, they are all based on the *theocratic* principle—they all recognize the right of religious inspiration to shape society and dictate the form of family life. We believe this to be a true principle, and one that is dear to the heavens. We expect this principle will at last triumph in some form, here and throughout the world.

OLD TIMES.

[Just as we gave the article on American Positivism to the printer last week, we came across the following editorial in the old *Perfectionist*, printed at Putney long, long ago. The little article seems to have been the germ of the large one, though they are twenty-three years apart, and the first was entirely forgotten. Things have changed some in that time. American literature certainly has grown. But the Old World is sending us most of our theology and socialism yet. The success of our late national revolution, hated and opposed as it was by "our incomparable masters" in England and France, has undoubtedly pushed us forward toward mental independence. It is to be hoped that about the time when the Pacific Railroad shall make New York the hub of the world, American genius and inspiration will be ready to do its own supreme thinking.]

"THERE is a growing jealousy between the Old World and the New. Our national organs are warning the dynasties of Europe that no further colonization or interference with the 'balance of power' on this continent will be permitted. A 'Native American' party has arisen and is rousing the land against the flood of foreign influence which is coming in upon us by emigration. The doctrines of the

Protectionists still prevail, and the policy of the country is to encourage 'domestic manufactures,' and establish our commercial as well as political independence.

"But in the meantime our ports are all open to the intellectual and spiritual wares of the Old World. The tariff puts no check on the importation of ideas and doctrines and systems. Our great publishing houses are little more than distributing offices for the literature of Europe. England and France and Germany are colonizing *mind* and adjusting the 'balance' of thought in the very midst of the republic without hindrance or rebuke.

"Look at our periodicals. Those of the weightier kind have but a poor chance in competition with the Quarterlies and Monthlies of England. Probably the most popular periodical in the country is the *Living Age*; and that is chiefly an eclectic reprint of European productions. The choice pieces in almost every magazine and newspaper are 'translated from the German' or some other foreign language. The Anti-slavery and other reform papers are always importing English opinions by the wholesale. The *Harbinger* is mainly devoted to the disbursement of French ideas. Translation rather than authorship, seems to be the chief labor of its conductors. We note these things, not as censurable, but as matters to be thought of.

"The extent to which the importation of *theology* has been carried, is really astonishing. Let a man look around and see how many, or rather how few of the varieties of religious faith extant among us are indigenous to the New World. We speak not of generic Christianity. That, of course, was imported originally from Heaven, and secondarily from Palestine, through the Bible, and could not be indigenous. But we may classify *interpretations* of generic Christianity, as European and American. Calvin and Luther of Germany, and Wesley and Fox of England, are the patriarchs of the oldest and strongest of our denominations. Episcopallianism comes to us bodily from the old countries, and exists among us very much as a colony of the English church. And recently this colony has imported from the 'mother country' vast cargoes of Puseyism—a new article from the Oxford manufactory. Catholicism in the United States is a missionary establishment, having its headquarters at Rome. The Baptists, Unitarians, and Universalists, took to England and Germany as their denominational birth-place. Ann Lee, the mother of the Shakers, was an emigrant from Manchester. Swedenborg has sent us his revelations from Stockholm.

"We were led to these reflections by observing in the case of Swedenborg the connection between his sexual morality and the place of his birth. Though we will not undertake to combat the prevailing taste for European ideas, or to speculate on the general intellectual and spiritual effects of European institutions and atmosphere on theologians and other thinkers, we will say that it strikes us as incongruous that a baron, a pensionary of a king, and a native of a city where nearly every third child is a bastard, should be the high-priest of republicans and Puritans. We confess that we have a presentiment, that the Old World, after all, is not destined to interpret Christianity for the New World, or to lead the way into the millennium."

ACKNOWLEDGMENT.—Our thanks are due the Hon. Wm. D. Kelley, Member of Congress from Pennsylvania, for two valuable public documents: "A Directory for the Third Session of the Fortieth Congress," and a "Report of the Land Office" for 1867, containing a large colored map of the United States and Territories, showing the extent of Public Surveys, location of forts, roads, and regions in which mines of gold, silver, copper and quicksilver occur. The policy of the government, granting every actual settler of the public lands a free homestead, gives interest to every thing coming from the Land Office. Mr. Kelley has distinguished himself as a legislator, and is now a member of the House Committee on Naval Affairs, as well as Chairman of that on Coinage, Weights and Measures.

COMMUNITY JOURNAL.

[For the week ending Feb. 6.]

ONEIDA.

—The Community has purchased the Wilson estate, which includes several valuable buildings and a hundred and twenty-five acres of land. The land adjoins our water powers and is needed for building-lots and other purposes connected with the development of these privileges and the growth of our manufactures. Price paid, \$20,000.

—A late letter contains the following contribution to "American Socialism:" "The elder Mr. Chaffee who was a member of the Northampton Community has told us a number of amusing anecdotes about some of the members. One prominent man was an excellent scholar, but a shockingly poor manager. He planted some beans, and Mr. Chaffee coming along soon after, found him pulling them up because 'the beans had come up top and they could n't grow so.' Mr. C. assured him that they would never grow the other end up. The same man overheard some of the people talking about a wood-chuck and asked 'What kind of a bird is that?' His wife had been told by some of the country housekeepers that she must 'sponge' her bread to make it rise. Upon this she actually took a common sponge and cut it in fine pieces and mixed it in the bread which never rose!"

WILLOW-PLACE.

—Mr. Burt's comment on the weather this morning (Jan. 31), is, "It'll make ice."

—The attendance at the pond has not been quite as good as usual for a few days. We attribute this to the mild weather, the zeal for the ordinance being inversely to the warmth of the day.

—Nine more girls are added to our silk-factory this morning, making sixty-four in all. Another team now runs to and from Oneida to carry those living there. We have lately rented part of a barn in that village to accommodate one of the teamsters.

—One of the first sounds that we hear in the morning is the singing of the factory girls. Arriving at the shop as they do some fifteen minutes before work hours, they generally fill up the time by organizing an impromptu concert, singing their Sabbath-school and other songs with great zest.

—The company which practice with the fire pump every Saturday night, tried this evening to see how quickly they could get it into effective operation after a given signal. When G. E. C. sounded the alarm there was a general rush for the pump and hose, and in less than three minutes two heavy streams were rising thirty feet above the roof. S. Y. J. to whom the timing of the operation had been intrusted, became so absorbed in the general proceedings that he neglected to note the exact moment when the water began "playing," but it is ascertained to have been so much inside of three minutes that the company think they could start from the house and begin playing on a fire in the shop within that time.

—T. R. N. and C. A. C. are abroad on business, connected with the silk-manufacturing, and E. H. H. from O. C., spends his evenings here. This evening he related incidents of his late visit to Connecticut. At Hartford he met a man who told him that he once attended school taught by J. L. Skinner, and Mr. Skinner was the first one that showed him the difference between governing by love and by the rod. He said he would go farther to see Mr. S. than any other man he ever knew; asked if he kept his Quaker dress and dialect yet? Mr. H. wished to call at the Hartford Insane Institution, and taking a direction pointed out, he had proceeded some ways, when he thought he would inquire. He asked the way to the Asylum, and was told he was going wrong. He retraced his steps, and after quite a walk came to what he supposed was the building, rang the bell and was ushered into a nice receiving-room, and the presence of an intelligent lady, who informed him that he was in the Asylum for the deaf and dumb. She directed him to the same quarter that he first started for. Following her direction, after awhile he inquired again for the Asylum, and was directed back to the place he had just come from.

At this point a lady came up who seemed to understand the dilemma and gave him the necessary information. It appears that in Hartford the place for the insane is known as the *Retreat*, and not the *Asylum*, the latter being the place for the deaf and dumb. He inquired as if he were in Utica. Mr. H. dilated on the pleasant manners of the New England women, their freedom and simplicity, and general intelligence. He found the Retreat undergoing reconstruction, all the improvements of the day being introduced, which afforded him a new illustration of the beauty of co-operation.

—*Evening Meeting.*—T. R. N.—"There are two ways of serving God, which may be illustrated by our relations to an individual whom we wish to please. I have found myself sometimes trying to please a person from two distinct motives—both good, but one inferior to the other. The first motive was that I might receive a reward; but the second motive arose from love to the person, and made me desire to please him, whether I was rewarded or not. This illustrates our relations to God. It is said that we must be good and do what will please God in order to get into the Kingdom of Heaven. Examining my own experience and that of others I see that there is more trying to please God from the former motive, than because we are acquainted with him and love him. A great many persons make a shrewd calculation of the chances and try to please God because they think they will come out right in the end. To such, God is an abstraction and afar off. I have sometimes found myself in a state where I had but little consciousness of the presence of God in my heart, but did right because it was the best thing. But at other times when I have felt that I loved God and was acquainted with him, I have done right for the sake of pleasing him without any reference to the future. That state is one that warms the heart. It is a state of inspiration. I want to live with God in that way all the time. I believe it is possible to get in love with God—love him as you would a personal friend, and do right for the pleasure of pleasing him, without reference to consequences. We know if we do please God, good consequences will ensue; but we ought to get so well acquainted with him as to do right because it is pleasing in his sight, and not because he demands it of us.

"As far as we get this love of righteousness, we get by the necessity of criticism. I suppose the state of things in the Kingdom of Heaven is, that there all righteousness is severed from duty-doing, and we love God as a friend whom we know is worthy of our love. That is the very farthest possible remove from Positivism. There is a great deal of the fear of God in the churches, setting him up on high and making salvation and success a reward. But there is a deeper work than that in which love is the all-absorbing thing—a work which persons who are religious after the manner of the world know nothing of. We believe we are living in the Kingdom of Heaven. That is true only so far as we do right from the love of doing so in itself considered. Abraham was a specimen of faith, and he was called the "friend of God." By faith he got into an atmosphere in which he made God his friend. My desire is to form a company among the young people who shall be guided by this interior motive.

"In thinking of the question of the perpetuity of the Community raised by Mr. B., I see that the only hope we have is that the rising generation will find their reward in this interior way. Then the Community will be a perpetual thing;—but if our righteousness consists in duty-doing, we shall probably flat out as churches have a great many times. I see no chance for a perpetual Community in codes of laws or schemes of organization any further than they help toward a living organization at the center, living in this kind of love of God day by day. If a person can do right from love of God for one day, he can do it for a year or a hundred years."

WALLINGFORD.

—At seven o'clock this evening we dropped our history and had a new exercise. C. S. J. played the violin while individuals practiced keeping time to the music in common actions—such as shaking hands, bowing, &c. Mr. S. beat all the rest by tak-

ing off his coat, laying it on a chair, walking around the chair, then putting on his coat again, all the while giving jerks at emphatic points in the music. He then sat down in his chair, took off his boots, and changing them about put them on the wrong feet.

—*Evening Meeting.*—G. W. N.—"I had some pleasant thoughts to-day in the way of throwing light on the method of improvement that seems to prevail in the kingdom of God. It is very clear to me that the main thing we have to do in making any attainment whatever, is to *listen*. Christ said he spoke not his own words, but the words of him that sent him. What he heard that he did. It seems to me practicable that we should make any attainment, no matter what it is. The riches of heaven are all for us, and what we want is simply to put ourselves in communication with the reservoir that is provided. We have not to get our education by will works; but we are going to get it by diffusion—by being in communication with spirits who are learned and accomplished, and by catching their gifts. Hence it appears to me very important that we should spend some time every day in a listening attitude—not think our own thoughts, but get into a state of quietness that will allow us to hear, and imbibe the good things that come to us through our superiors. The course of my thoughts and experience led me to think of the article on Condensation of Life, published in the *Borean*. I think there is a great deal of true philosophy in that. I believe it is the true gospel of progress. My experience goes more and more to confirm that view, every word of it.

"Christ does not seem to have had any pride of originality about him. He was contented to be simply a vessel. Although he was perhaps the most original in his manifestations of any one that ever lived, he did not arrogate the praise of it to himself at all, but always recognized simply the flow into him of another's life. The passion for originality and for the praise that comes with it, I think a very strong passion in man in the natural state. That is the form which egotism takes; and I believe as soon as we give that up, the Lord is ready to fill us with all sorts of fresh life, fresh thoughts and inspired deeds. If the Community were in a perfectly docile state, with its egotism all worked out of it, and willing to be organized into one another, I can conceive how it would be possible if God wished to develop any special talent, no matter what, for him to take any individual in the Community, no matter who, and put him into rapport with some being in the Primitive Church who is accomplished in that thing, and as far beyond any artist in the world as Grant is ahead of an Indian. When in rapport with such a spirit as that and in a warm, loving relation with it, it would take but a short time to work out any thing. I think that is the way we are going to do our work—by catching—having it poured into us. For instance, I don't know but Charles Cragin, in the silk business, has been magnitized and made successful by some invisible principality. He struck right out from being a common boy, into a leader of the silk business. Theodore, too, has shown a talent for finances that is, perhaps, to be accounted for in the same way. The Lord can play upon us just as we play upon the harmonium; and develop any talent in us without a long, laborious process."

MISS E. P. PEABODY.

Wallingford, Jan. 22, 1869.

DEAR CIRCULAR:—The E. P. Peabody you quote from in the last number of "American Socialisms," is Miss Elizabeth P. Peabody. She was the publisher of the *Dial* in 1842, and the most prominent woman, next after Margaret Fuller, among that Boston and Brook Farm coterie, from 1840 to 1850. She published several books on Education, among them Dr. Kraltzer's books on the alphabet. Hawthorne married one of her sisters, and Horace Mann another. She was afterward connected with the Kindergarten movement in Boston, and had in connection with Mrs. Mann, I believe, charge of one of those institutions. She is still living, a maiden lady, of great literary attainments and intellectual ability,

and has been one of the "powers that be" in the Boston and Unitarian movement.

I send you a volume of "Esthetic Papers" published by Miss E. P. Peabody in 1849, in which you will find an article on Education, written by her, entitled "Dorian Measures."

Yours,

T. L. P.

THE HUGUENOTS IN PRUSSIA—A CAUSE OF HER PROSPERITY.

THE persecution of the Huguenots of France commenced in the middle of the sixteenth century; it culminated in the reign of Louis XIV; half a million of people are said to have been driven into exile. They found homes in England, Holland, Switzerland, in some of the German states, and in free America. They often had to leave their property in their flight, but they brought away brave hearts and willing hands. They represented all classes of society, and included among their number skillful artisans, renowned soldiers, learned scholars. Prosperity in industry, morals and religion, everywhere attended them in their new homes. It is acknowledged that much of the success of England as a manufacturing nation, is traceable to the one hundred and twenty thousand Huguenots who sought in England an asylum from religious oppression. Queen Elizabeth set an example, which has been generally followed, of favoring the persecuted immigrants, and now many of the best families of England are proud of their Huguenot origin. Holland from the time of William the Silent, has been not less hospitable, and has been equally rewarded for that hospitality. By their aid she became an independent nation; by their aid she was enabled to rank for a time among the most prosperous nations of the world. The Huguenots formed early settlements in Massachusetts, New York, Pennsylvania, Maryland, Virginia, the Carolinas, Florida, &c. Faneuil Hall was presented to Boston by the son of a Huguenot. Henry Laurens, John Jay and Elias Boudinot, descended from French ancestors.

All this may be generally understood; but is it also generally understood that much credit is due to the persecuted Huguenots for the almost unexampled prosperity which has attended Prussia for the past two or three centuries? Who could have prophesied her present greatness from her condition previous to the Reformation? At the end of the Thirty years' War what was there in the position, circumstances, or prospects of the Electorate of Brandenburg (the nucleus of the present kingdom of Prussia) to indicate that she would one day take precedence of all the other German States? Doubtless many causes conspired to produce this result; and among the most important, as it seems to me, should be named *Protestant immigration*. Her rulers had sagacity enough to offer hospitality to the oppressed of other nations. Many of the Netherlands who fled from Philip's bigotry, and Alva's cruelty, found a refuge in Brandenburg. Many thousands of French Huguenots also made their way thither. Samuel Smiles, in his work on "The Huguenots," says:

"The Protestant refugees received a cordial welcome in the provinces of North Germany, where they succeeded in establishing many important and highly flourishing colonies. The province of Brandenburg had been devastated and almost ruined by the Thirty years' War. Its trade and manufactures were destroyed,

and much of its soil lay uncultivated. The Elector Frederick William, was desirous of restoring its population, and with that view he sought to attract into it men of skill and industry from all quarters. The Protestants whom the king of France was driving out of his kingdom were precisely the men whom the Elector desired for subjects, and he sent repeated invitations to the persecuted Huguenots to settle in Brandenburg, with the promise of liberty of worship, protection and hospitality. As early as 1661, numerous refugees embraced his offer and settled in Berlin, where they prospered, increased, and eventually founded a flourishing French church.

"The Revocation of the Edict of Nantes furnished the Elector with an opportunity for renewing his invitation with greater effect than before; and the promulgation of the Edict of Paris was almost immediately followed by the promulgation of the Edict of Potsdam. By the latter edict, men of the Reformed religion, driven out of France for conscience' sake, were offered a free and safe retreat through all the dominions of the Elector, and promised rights, franchises, and other advantages, on their settlement in Brandenburg, 'in order to relieve them, and in some sort to make amends for the calamities with which Providence has thought fit to visit so considerable a part of his church.' Facilities were provided to enable the emigrants from France to reach the Prussian States. Those from the southern and eastern provinces of France were directed to make for the Rhine, and thence to find their boats to Frankfort-on-the-Main, or to Cleves, where the Prussian authorities awaited them with subsidies and the means of branching eastward. Free shipping was also provided for them at Amsterdam, from whence they were to proceed to Hamburg, where the Prussian resident was directed to assist them in reaching their destinations.

"These measures shortly had the effect of attracting large numbers of Huguenots into the northern provinces of Germany. The city of Frankfort became crowded with those arriving from the eastern provinces of France. The fugitives were every-where made welcome, taken by the hand, succored and helped. The Elector assisted them with money out of his own private means. 'I will sell my plate,' he said, 'rather than that they should lack assistance.'

"The Huguenot immigration into Prussia consisted of soldiers, gentlemen, men of letters and artists, traders, manufacturers and laborers. All received assistance in money, employment and privileges; and they contributed in their turn, in proportion very superior to their numbers, to the greatness of their adopted country."

It is right to assume that the God-fearing Huguenots and their descendants have formed a very important element in the Prussian nation, and contributed much toward making it one of the first of European powers, prepared even to challenge the nation which drove from its midst those who preferred exile and death to the abjuration of their faith.

OUR BOOKS.

[The following article was written in compliance with the request of a correspondent, who writes: "Does one of you want to give an article to the CIRCULAR about your library (including Wallingford); whether catalogued, how many volumes, in what departments, is it particularly rich or meager—cyclopædias, dictionaries, science, biography, etc., etc?"]

THE library of the Community contains about 4,500 volumes. Of these only 2,546 are now catalogued. Common school-books are not counted.

This collection has always been rather more accidental in character than premeditated. Some have hinted that it is imperfect. It certainly would not serve as a basis on which to write an "American

Cyclopædia," should that work get lost. The nucleus of it was formed when the pioneers of the Community joined Mr. Noyes at Oneida. The books of the Putney Community were soon after added. These were books collected by a family whose father and sons had been to college, and whose daughters had been educated at the best seminaries—a family deeply interested in religious topics, and also well able as well as disposed to purchase all the books that represented the spirit of the times. To these Putney books were soon added the odds and ends of a small law-library. There were also some medical works brought in by one who perhaps never aimed at a diploma or practice. The rest were a medley of such books as one or two solid readers and a company of farmers and mechanics might be supposed to bring together.

Since its foundation, the library has grown by the contributions of new members, and by purchases made to suit emergencies of the Community. Many books have been bought to meet the requirements of individual taste and talent. These contributions of new members have often been of great value, and are interesting as showing the mental capital we severally had to start with. The books added by purchase are doubly interesting. They show the comings and goings of the Community heart and mind.

In the year 1855 the Community followed Mr. Noyes into a new career in labor and music. With this there was much light reading; this was perhaps a development of taste and sentiment. Books of fiction, poetry, travel and biography were bought to enliven the bag-bees and seven o'clock gatherings. This line of reading lasted about nine years. Of course it was not the only reading we did. The signs of it are in the library now, where there is a tier of shelves extending from the floor to the ceiling and holding hundreds of books by the best story-tellers.

All this while the farmers, gardeners, fruit-men and poultry-man, aparian, road-maker, builders, landscape-gardeners, and machinists, must have books and periodicals to help their work; for most of them were learning their trades. This was another way in which the library grew.

The practice of music modulated first into the science of music; this brought in works on Thorough Bass—"Woodbury," "Saroni," "Marx" and "Weber;" then it modulated into a general enthusiasm for study and science. This impulse reinforced departments of the library which had before been represented by a few old elementary works. All the standard works on Rhetoric were added. Also works by all the leading Political Economists—Adam Smith, Say, Malthus, Ricardo, John Stuart Mill, List, and Carey. Botany, Entomology, Microscopy, Zoology in general, and Astronomy, have been strengthened to meet the wants of special students. The students who have had peculiar advantages abroad, have brought home their text-books, as well as books used for collateral reading. In this way Chemistry has been put on its best footing. Medicine has gained thirty or forty standard volumes, and Law perhaps as many more.

Mr. Noyes's liberality as an independent thinker and investigator, has from the first kept our library open to the books which concern the great social, spiritual, religious and scientific questions—to books like the "Vestiges of Creation," "Antiquity of Man," "Man's Place in Nature," "Origin of the Species," "The Lives and Works of Swedenborg and Davis," "History of the Sciences," "Intellectual Development of Europe," &c., &c. It would be a great mistake to suppose that these are the only indications of his influence on our collection of books.

In 1863 our list of books was thought defective. The "New American Cyclopædia," and several standard histories, were then bought to improve it. This, we believe, is the only premeditated improvement our library has ever received. Whatever good there is in it, is owing to the Providence that has watched over it and the Community. It now has the power to improve itself. We are content to let it grow as it has grown—let it go behind the Community, and not before it.

These are the ways in which the library has

grown. It is in charge of a single person. A simple rule enables you at any time to find a book, make a record that you have taken it, and, after use, return it properly.

The most bulky department is that of American Literary, Agricultural and Horticultural Periodicals, Foreign Eclectics, and Government Reports. Next, is that of Fiction, Poetry, Travels and Biography. These biographies are predominantly religious—a character they got from collections brought in by persons joining. The third is the Theological and Religious. History stands next. It has valuable works on the Jews, Greeks, Romans, The Middle Ages, England, America, France, The Reformation, Huguenots, Puritans, New England, The French and Spaniards in America, the Turks, Crusades, French Revolution, &c. Law, Medicine, the remaining Sciences, the ancient and modern Languages, have about equal spaces. In the department of Dictionaries and Encyclopædies, there are the best Hebrew, Greek, Latin, French, Italian, German and English Lexicons; the "Edinburgh Encyclopædia" in twenty quarto volumes, the "New American Cyclopædia," in seventeen volumes; Dictionaries of Mechanics and Gardening, Cyclopædies of Biography, Mathematics Architecture and Hydraulics; and a score of Biblical and Classical Dictionaries and Archaeologies. Metaphysics, Logic and Philosophy are comprised in Locke, Abercrombie, John Stuart Mill, and Plato.

The library is predominantly British and American; its ideas, to say the least, have been mostly filtered through the Anglo-Saxon brain. Continental European thought is represented chiefly by French stories, "Don Quixote," Goethe, Schiller, and a collection from seventy German poets.

But how about the Jew and the Greek—those two colossal figures in the old civilization? The collection pertaining to Greece is respectable in character and number, but not so much so as our appreciation of Greek life would naturally wish for. There are Homer, Herodotus, Xenophon, Plutarch, Eschylus, Aristophanes, Demosthenes, Euripides and Plato; Mitford's, Smith's and Rollin's histories; Hereen's "Politics" and Baird's "Travels." The books pertaining to the Jew, the Bible, and Holy Land, are numerous and varied—Commentaries, Histories, Dictionaries and books of travel by devout explorers, pleasure-seekers and sentimentals. These books will probably increase in number, notwithstanding we are looking for another holy land.

Of old books and rare editions, there are few—perhaps none. The most curious are "Middleton's Works," four volumes, London, 1752; "The Vicar of Wakefield," Dublin, 1767; "The Whole Booke of Psalmes; collected into English Meeter by Thomas Sternhold, John Hopkins and others, London, Printed for the Companie of Stationers; *Cum Privilegio Regie Regalis*, 1631;" and "The Generall Historie of the Turkes," by Richard Knolles, 1631. "The Booke of Psalmes" was once a dainty little thing with embossed gilt edges, figured satin covers, and fit for some proud lady.

These remarks may give the impression that our library is more important to us than it really is. We all indeed appreciate the benefits of a Community library. There are many of us who now have access to costly works, which we might otherwise have never seen. There are no professional students among us—no book-worms. We are all practical men and women; the library is our tool. We try to keep close to God and realities; the signs of things are secondary.

A. B.

THE latest vehicular invention (but still, like a great many late inventions, one of the earliest known), is the property of a Milesian of this city. He calls it a "wheelocipede." It has the advantage of only needing one wheel, and is not only one of the most useful of this description of vehicles, but absolutely the safest. The operator rests his feet upon the ground, and his whole body upon his feet, and guides the arrangement by means of a pair of bars. It is capable of use in building operations, for the conveyance of earth, sand and such materials, and will doubtless supersede, in the end, all the bicycles and other descriptions of velocipedes. —*Phil. Post.*

SPECIAL NOTICE.

OFFERING our paper on free terms, we have a large list of non-paying subscribers; and in order that they may be served without needless cost, it is necessary that we should hear from every one of them during the year. We must know that the paper is sent only where it is desired and read. Some of our subscribers may have removed their residence and omitted to notify us; others may have sent for the CIRCULAR merely on trial, and are indifferent about its continuance; while others may never have applied for it at all, but received it, perhaps reluctantly, through the request of a friend. In all these cases the continued sending of the CIRCULAR is of no use to the person addressed, while it imposes expense and labor on us. This obliges us to establish the rule that any application for the CIRCULAR without pay, extends only to the close of the volume applied for.

Those persons, therefore, who are now reading the CIRCULAR gratuitously, and those whose paid subscription expires with the present volume, are expected, if they wish the paper continued to them for another year, to notify us thereof BEFORE the 15th of March next, at which time the present volume will close.

All who have paid in advance, and those who have since the first of January applied for, or requested the continuance of the paper, are excepted from the above notification. Our subscribers may rest assured that we are hearty in offering the CIRCULAR freely, as heretofore, and that the discrimination used in the present notice is only such as seems to be necessary to protect us from needless expense.

NEWS AND ITEMS.

THE Wisconsin Assembly has passed a resolution "to promote good morals by prohibiting the chewing of tobacco in the Assembly Chamber."

THE superintendent of the Coast Survey in a letter to Secretary McCulloch, says fifty sets of metric standards of length are in process of construction.

A NINE-YEAR-OLD authoress in Belfast, Me., has written the first chapter of a novel. Two of her characters are described as "twins, one five, and the other six years old."

In the New York Assembly, a bill was introduced directing overseers of highways to deduct \$3 from the high-way tax of any one who constructs a watering trough on the public highway.

THE free school of telegraphy for women, established under the auspices of the Western Union Telegraph Company, by the trustees of the Cooper Union, is to open on the 15th of the present month.

THE *Tribune* "says we should like to see type-setting generally abandoned to women. It is her work, and in this work she has succeeded. Women are naturally as quick and intelligent as men, and will make quite as good printers."

A GAP of 250 miles remains to complete the through railway line from New York to San Francisco. The Union Pacific is now built 1,000 miles west of Omaha. The Central Pacific extends about 500 miles east from the Pacific.

THE *Springfield Republican* says that "Albert Brisbane, the well known Fourierite, has bought a large tract of land in Kansas, for a colony of Frenchmen, who will cultivate the land on the co-operative principle, and also manufacture silk goods."

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 35. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive list and price list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works); also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels.

Orders from abroad should be addressed to
WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 85 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or *Self-Control in Sexual Intercourse*. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per doz.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

Messrs. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.